

# 二會導讀說華嚴

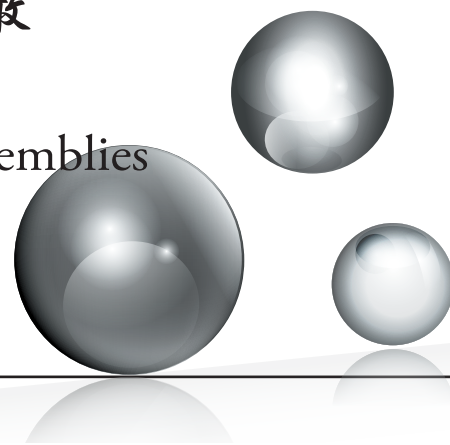
## Avatamsaka Sutra: A Guided Study of Two Assemblies

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### 引子

2012年的6月，萬佛聖城法會忙得不可開交：前有華嚴法會，後有宣公上人涅槃紀念日，中間夾有紀念上人來美弘法五十週年活動，所以六月的時間表是緊到幾乎快繃的緊。本文就簡單來說說華嚴法會，希望藉由淺白的幾行字來拋磚引玉，激發更多人讀誦受持與研究《華嚴經》的興趣。

華嚴法會有七處九會，九會之中今天略談前兩會。兩會之中又以後一會為主，後一會又以〈四諦品〉與〈淨行品〉為主，因為這兩品與我們的日常生活關係最為密切。

### 怎一個暈字道得了

未說易，先說難。華嚴之難，在於其篇幅浩瀚，義理廣博。今年初回大陸時，聽說在中國大陸有若干類似萬佛城辦的華嚴法會，三週誦完一部經，但是沒有聽說誦經法會同時配以講經法會——也就是說「誦而不講」，可知此經之難。

每天早晚課，誦起《心經》，極為精煉的文辭與義理。理，我們不見得懂；誦，至少可以流利地誦下來。但對於《華嚴經》，大多數人就茫然若失，一頭霧水。如誦到〈華藏世界品〉時，其中一個又一個的風輪名，一個又一個的微

### Prologue

June of 2012 is a very busy month for the City of Ten Thousand Buddhas. First there is the Avatamsaka assembly, then there is the 17<sup>th</sup> Anniversary of Ven. Master Hua entering nirvana. Between these two major events, we have activities for the celebration of the 50<sup>th</sup> Anniversary of Ven. Master Hua's bringing the Dharma to the west. The schedule for the month of June is jam-packed. This article will briefly discuss the Avatamsaka assemblies, hoping to intrigue wider interest to investigate and the recite the *Avatamsaka Sutra*.

There are Nine Assemblies and Seven Places in the Avatamsaka Assembly. Among the nine assemblies, we will briefly discuss the first two assemblies. Within these two assemblies, we will focus on the latter assembly. The main focus of the latter assembly is on *The Four Noble Truths Chapter* and *Pure Conduct Chapter*, because these two chapters most closely relate to our daily lives.

### I am bedazzled

Before we discuss the easier subject, let us dwell into the difficult topic. The challenge of the *Avatamsaka Sutra* lies in its vastness of its text and principles. This year when I visited Mainland China, I have heard of several places that host Avatamsaka assemblies similar to the one found here in the city where the assembly recites the entire sutra in three weeks. However, I have not heard of any place that organizes the sutra recitation and the sutra lecture simultaneously. That is “to recite without explaining,” giving us a glimpse of how challenging this Sutra is.

Every day during the Morning and Evening Recitations, we recite the *Heart Sutra*, its words terse and principles to the point. We might not understand the principles of the *Heart Sutra* but we can all at least recite it fluently. However, many people would be at loss when it comes to the *Avatamsaka Sutra*. When we recite the *Worlds of the Flower Treasury Chapter*, the names of different cosmic wheels, the names of different worlds in number like dust motes and the names of different Buddhas appeared one after another, it is very hard to project a clear picture in our heads. If you were to ask me what my thoughts are, I would use two words to describe —“utmost supreme.” If I were to use one word to describe my thoughts, it would have to be—“bedazzled.” No wonder this Sutra has the

塵數世界名，一個又一個的佛號，實在很難在腦海中拼出一幅清晰的圖案。如果問我的感覺，就兩個字形容——「殊勝」，因為我不知所云；若用一個字，那很不好意思的——就一個「暈」字——暈眩的暈。這部經，不是一個「暈」道得了的；如果不是這樣，又怎能成就其諸經中「王中之王」的桂冠。

華嚴法會時，誦經速度極快。如果對這一部華嚴大經已有一定程度的受持讀誦及認識那還好些，否則許多詞句、名相、義理，都只能囫圇吞棗，略得其味。所以如果有人猛問我剛才誦的經文是什麼意思，我會一下子給問住的。這也是多少年下來，個人對這部經仍然心存敬畏的原因。

雖然如此，對這部經的功用我卻一點沒有失卻信心。引用上人曾說的，此經是佛金口所宣，一字值千金；且每過微塵數那麼多的世界才會有一位佛出世，我們怎能不善加珍惜；我們的心若真誠清淨，誦到某一尊佛的時候，我們會豁然開悟的。所以說誦《華嚴經》、研究《華嚴經》的人是何其有幸，都與這些佛結一善緣，種一金剛種子。

從〈世主妙嚴品〉到〈毗盧遮那品〉，共六品，十一卷，是華嚴第一會，地點在菩提場中。此會鋪述了佛成道後的依報與正報的種種莊嚴，以及一位接著一位的天龍八部與菩薩有序出場，宛如一場大戲開啟幃幕。這一會與我們日常生活的經驗有如天壤之隔，諸多內容遠遠超出我們心力所能思、所能解。諸鬼神王沒聽過，遑論見過；菩薩名未聞過，遑論知其解脫法。種種世界、種種風輪，都超乎我們的經驗，理解不來，這是令我們感覺吃力的一個原因。

### 擴而充之說四諦

第二會，說法處換到普光明殿，會主也從普賢菩薩換成文殊師利菩薩，講的是「十信」。此會也有六品。第七〈如來名號品〉講如來名號，遍十方世界，

title of the “King of the kings” Sutra.

During the Avatamsaka Assembly, the sutra is recited at a very fast pace. The pace is acceptable to people who are already familiar with the sutra and who have a certain level of understanding of the sutra's principles. If not, one would probably just run through many words, terms and principles without really understanding it—it is like swallowing the date whole without digesting it. Therefore, if someone importunately asks me about the meaning of the sutra passage just recited, I might not know how to answer the questions. This is why, after so many years, I regard this sutra with respect and awe, with a touch of fear and apprehension.

Although it is such, I have not lost any confidence in the efficacy of this sutra. Paraphrasing the words of the Ven. Master, this sutra is spoken from the golden mouth of the Buddha himself, one word is worth a thousand pounds of gold. Moreover, there is only one Buddha appearing between worlds that are separated by worlds as numerous as dust mosts of the worlds, how can we not treasure it? If our minds are pure and sincere, when we recite the name of a certain Buddha, we will suddenly be awakened. Those who recite and investigate the *Avatamsaka Sutra* are tremendously fortunate because they are creating an affinity with all these Buddhas and planting vajra seeds.

There are in total six chapters, eleven rolls from *The Wondrous Adornments of the Rulers of the Worlds Chapter* to the *Vairochana Chapter*, this was spoken at the first assembly of the Avatamsaka Assemblies, the place is at the Bodhi Way-place. This assembly illustrated at length the sublime dependent retributions and the proper retributions of the Buddha after he realized the Buddhahood. Moreover, the orderly appearances, one after another, of gods, dragons, and Bodhisattvas is like a great big theater opening. What this assembly describe and what we experience daily are so different that it can be compared to that between the heaven and the earth. Many contents are far beyond our understanding and imagination. We have not heard of the names of the spirit kings and heavenly kings, let alone seen them; similarly, we have not heard of the names of the Bodhisattvas, let alone know and understand their dharmas of liberation. All kinds of worlds, all kinds of cosmic wheels are beyond our experience, making it difficult to understand. Thus, this is why this assembly is challenging.

### The Four Noble Truths Expanded

The second assembly was spoken at the Universal Light Palace, the assembly host changed from Universal Worthy Bodhisattva to Manjushri Bodhisattva and the assembly's focus was on the Ten Faiths. There are also six chapters in this assembly. The seventh chapter is *Names of the Thus Come Ones*. It speaks of the names of the Thus Come Ones. Each of the names of the Thus Come Ones of worlds in ten directions is unique; thus causing all living beings to each receive different measures of knowledge and vision according to their minds. In many sutras there is a common yet distinct characteristic: the Buddhas' names are especially paid attention to. It's as if aside from the Buddhas' names, everything else is secondary. To those of us who have just completed the 10,000 Buddhas Repentance, we have come a step closer to understanding the inconceivable merit and virtue of the Buddhas' names. If not, Universal Worthy Bodhisattva would not have repeatedly expound the names of the Buddhas of ten directions and the

名號各別；隨眾生心，各別知見。許多經中有一個特點，佛號或佛名是重中之重的篇幅，好像除了佛名號之外，其他都是次要的。對剛拜完萬佛寶懺的我們而言，也較能進一步體會佛名的不可思議功德；否則，普賢菩薩不會一而再、再而三地演說此佛的國土與名號。

第七〈如來名號品〉說的如來的身業，身現十方世界，

諸佛子！如來於此娑婆世界諸四天下，種種身、種種名、種種色相、種種修短、種種壽量、種種處所、種種諸根、種種生處、種種語業、種種觀察，令諸眾生各別知見。

以娑婆世界為中心，東、西、南、北、東南、西南、東北、西北、上、下這十方，一方各有一世界名，如密訓世界、關鑰世界、豐溢世界、鮮少世界……光這些名字就令我諸多遐思：到底是什麼意思？什麼樣子的一個世界？

第八品是〈四聖諦品〉。到這一品時，是我那顆半懸的心第一次感覺回歸踏實。換句話說，就是文殊菩薩講的，我比較摸得到邊。

相對前一品，這品講佛的口業。我聽過佛講四諦，耳熟能詳其三轉四諦法輪，但是沒聽過文殊師利菩薩講四諦是怎麼一個講法。但等我誦到《華嚴經》〈四聖諦品〉時，有些跌破眼鏡：這哪像是佛陀講的四諦？怎麼這樣點到為止，大而化之，語焉不詳的呢？一個道理沒講詳細，就接著跑到下一個世界去講那個世界的四諦。這是文殊師利菩薩在《華嚴經》中演說四諦的一個特色。問我什麼感覺，用一句成語概之——汪洋恣肆，一種無量無邊的感覺。

若將佛法加以濃縮，就是苦、集、滅、道四個字。正如《大般涅槃經》世尊所言：「善男子！如是諸法悉已攝在四聖諦中。」

再略而充之，就成八個字：知苦，斷

name of the Buddha's world.

The seventh chapter, *Names of the Thus Come Ones*, expound the body karma of the Thus Come One, his body manifests throughout the worlds of ten directions.

*All disciples of the Buddha, the Thus Come One in all the continents under heaven in the Saha World, has all kinds of bodies, all kinds of names, all kinds of physical appearances, all kinds of heights, all kinds of lifespans, all kinds of locations, all kinds of sense faculties, all kinds of places of birth, all kinds of karmas of speaking, and all kinds of observations. All of these cause all living beings to each have a different knowledge and vision.*

Using the Saha World as the focal point, the ten directions are east, west, north, south, southeast, southwest, northeast, northwest, above and below. There is a world in each direction such as the world called Secret Instructions, the world called Key and Lock, the world called Abundance, the world called Unique and Rare, etc. Just these names alone have intrigued my imagination: what is the meaning of the names? What are the worlds like?

The eighth chapter is the *Four Noble Truths*. When I reached this chapter, my hanging mind for the first time found some solid footing. In other words, I can find my way around chapters spoken by Manjushri Bodhisattva.

This chapter focuses on the Buddha's karma of the mouth. I have heard the Buddha speak of the Four Noble Truths and am very familiar with the turnings of the Wheel of Dharma of the Four Truths, but I have not heard how Manjushri speaks of the Four Truths. When I recited the *Four Noble Truths Chapter* of the *Avatamsaka Sutra*, my jaws dropped. This is nothing like the four truths spoken by the Buddha! The principles of the Four Truths are only briefly "touched upon" and discussed. To me, it seems that the principles are barely explained and he would continue on to the Four Truths of the next world. This is one unique characteristic of how Manjushri Bodhisattva speaks the Four Truths in the *Avatamsaka Sutra*. If you ask me about my thought, I would say it's like coming to ocean and gazing afar, the feeling of without borders and boundary.

If one were to condense the Buddhadharmas, it is basically four words: suffering, accumulation, cessation, and the way. According to the *Mahāparinirvāna Sūtra*: "Good men! All the Dharmas are already contained within the four truths."

Expanding on, it can be explained as such: know suffering, cut off accumulations, realize cessations, and cultivate the way. The people of the mundane world know much about suffering, may know a little about the accumulations of causes of suffering, but few heard about the cessation of suffering, and rarely do they cultivate the way to end sufferings. The accumulation here refers to the cause of suffering; living beings of this world continuously create karma and widely accumulate the causes for sufferings. In other worlds, this is the cause of suffering accumulation. Sufferings and accumulations are the mundane world's conditions and causes; cessation and the way are the conditions and causes to transcend the mundane world. Cessation here refers to the bliss of ceasing of suffering. The way, refers to the path to cease suffering and attaining cessation. When the Buddha was enlightened, he first went to the Deer Park to expound on the Four Truths and took across the five Bhikshus to leave the home life. He said:

集，慕滅，修道。世間人深悉苦，略知集，少聞滅，罕修道。這邊的「集」指苦因，人生在世，不斷起惑造業，廣積招感苦的因；簡而言之，就是集苦之因也。苦與集是世間的果與因；相對的，滅與道就是出世間的果與因。滅者，乃指寂滅之樂——滅了苦的快樂；道，就是出苦得滅之由徑。佛陀成道後先到鹿野苑三轉四諦法門，度五比丘出家。頗為苦口婆心，說：

這世界苦啊，三苦、八苦、  
無量諸苦，很逼迫的；  
這是苦因，眾生貪心、瞋心、  
癡心等，招感的；  
這是道，可以修行的；  
這是寂滅之樂，可以證得的。

轉了一遍，佛陀又婆心地二轉，勸五比丘發出離心，句句掛一個「汝」字，說：

這個苦，你們要明白啊，  
不是好玩的；  
這個集，你們要斷啊，  
不要越集越多，越陷越迷；  
這個道，你們要修啊，  
這是究竟出離之道；  
這個滅，你們要證啊，  
證得涅槃寂滅之樂。

這是佛的勸轉。

二轉之後，佛陀看還不夠，乃三轉這四聖諦，用過來人的角色來勸導這五比丘，句句掛一個「我」字，說：

這個苦，我已經明了，  
明白得不用再去明白；  
這個集，我已斷了，  
斷得一乾二淨；  
這個道，我已經修過，  
修得圓圓滿滿；  
這個滅，我已經證得，  
證得無欠無餘。

這是佛陀的證轉。

佛在此處所演的，是我們最熟悉的四聖諦。按天台四教儀，可將四諦擴而充之為四種層次的四諦——生滅四諦，無

*This is suffering; the three sufferings, the eight sufferings and all the boundless sufferings, its nature is oppression.  
This is accumulation; living being's greed, anger, and stupidity; its nature is enticement.  
This is the way; its nature can be cultivated.  
This is cessation; its nature can be realized.*

After turning the Dharma-Wheel once, the Buddha turned it again. He encouraged the five Bhikshus to resolve on the mind to leave these sufferings behind, in each sentence he added the word "you" and said:

*This is suffering; you should understand it, it is no fun at all.  
This is accumulation; you should cut it off, do not accumulate more, sinking into the pit further and be deluded further.  
This is the way; you should cultivate it, this is the ultimate path to leave it all behind.  
This is cessation; you should realize it, to realized the bliss of nirvana and true emptiness.*

This is the Buddha's exhortative turning of the Wheel.

After the second turning of the Dharma-Wheel, the Buddha saw it was not enough and turned the Dharma-Wheel for the third time. Referring to his own experience to encourage the five Bhikshus, each sentence he added the word "I", he said:

*This is suffering; I already understand it, and I don't need to know any more about it.  
This is accumulation; I have already cut it off, and I don't need to further cut it off.  
This is the way; I have already cultivated it and I don't need to cultivate it more.  
This is cessation; I have already realized it and I don't need to further realize it.*

This is the Buddha's demonstrative turning of the Wheel.

The Dharma which the Buddha spoke here is the Dharma of the Four Noble Truths which we are very familiar with. According to Tian Tai's Four Modes of Teachings, the Four Truths can be expanded into four different levels: the Four Truths that have coming into being and ceasing to be, the Four Truths of non-birth, the Four Truths of limitless types, and the Four Truths of Effortlessness.

The Four Truths spoken by the Buddha at the Deer Park is Four Truths that have coming into being and ceasing to be. It has the arising of conditions and ceasing of the conditions, and it belongs to the Hearer's Treasury. In the Four Teachings, it belongs to the Treasury Teaching. Advancing to the next level is the Four Truths of non-birth, it is to understand the dharma of five *skandas*, to realize the substance of five *skandas* is empty and to contemplate emptiness. The next level's Four Truth of limitless types. That belong to the Bodhisattvas. Together with the Contemplation of Conventional Truths, Bodhisattvas cross over living

生四諦，無量四諦，無作四諦。

前邊佛陀在鹿野苑中所說的，是生滅四諦，屬有因緣生滅的，屬於聲聞藏，藏通別圓教中屬於藏教。往上一層是無生四諦，能體五蘊之法，當體即空，配以三觀中的空觀；再高一層，屬菩薩的無量四諦，配假觀，以其菩薩度化眾生的法門無有量故；再往高一層是無作四諦，配中觀，以當體即真，煩惱即菩提故。因此文殊師利菩薩在〈四聖諦品〉所說的，更多像「生滅四諦」與「無量四諦」兩種；而佛在《大般涅槃經》中所演的，則更像「無生四諦」與「無作四諦」：

善男子！以是義故，諸凡夫人有苦無諦，聲聞緣覺有苦有苦諦而無真實，諸菩薩等解苦無苦，是故無苦而有真實。諸凡夫人有集無諦，聲聞緣覺有集有集諦，諸菩薩等解集無集，是故無集而有真諦。聲聞緣覺有滅非真，菩薩摩訶薩有滅有真諦；聲聞緣覺有道非真。菩薩摩訶薩有道有真諦。

第九品是〈光明覺品〉，世尊從兩足輪下放光，遍照東方十國土；南西北方也皆悉遍照，四維上下共十方也皆悉遍照。每照一次，就有文殊師利菩薩從東方金色世界不動佛處，來朝覲釋迦牟尼佛並說頌言。光照慢慢擴大，從十世界，到百世界、千世界、十千、百千、百萬世界、一億、十億、百億世界那麼遠的世界。隨所照處，即有文殊師利菩薩攜其眷屬菩薩來見佛並讚佛。

這一品經文乃說的佛的意業。讀誦此品，我們的心量會漸漸地被打開——光照到哪一個世界，我們的心就到那個世界；光有多遠，心就能到多遠。哪一個眾生被佛光照觸，他就會生覺悟心。凡夫的心自私慣了，沒有辦法體會佛心包太虛、量周沙界的境界。通過這一品，文殊師利菩薩使令我們的心拓展開來。

beings with limitless Dharmas. Advancing to the next level is the Four Truth of effortlessness, by contemplating the middle way, one knows that the substance is neither empty nor existent and realizes afflictions and Bodhi are the same. Therefore, the Four Noble Truths spoken by Manjushri Bodhisattva focus more on the Four Truths that have coming into being and ceasing to be and the Four Noble Truths of limitless types. The Four Truths spoken by the Buddha in *Mahaparinirvana Sutra* leans more towards the Four Truths of non-birth and the Four Truths of effortlessness.

*Good men! According to this principle, all ordinary persons have sufferings but do not know about its truth. Hearers and Those Awakened to Conditions have suffering and know about its truth, but do not know about its ultimate reality. Bodhisattvas understand that suffering (in its fundamental nature) is no suffering; therefore, they have no sufferings and see the ultimate reality.*

*All ordinary persons have accumulation of suffering but not realize its truth, to Hearers there are still accumulations of suffering and the truth of accumulation, Bodhisattvas have understood that accumulation is no accumulation, and hence they have no accumulation and have realized the truth of reality.*

*Since that to Hearers and Those Awakened to Conditions, there are still cessation; therefore, what they realized is not the ultimate reality.*

*To Bodhisattvas, there are still cessation, yet what they have realized is the truth of ultimate reality.*

*Since that to Hearers and Those Awakened to Conditions, there are still the way to cessation; therefore, what they realized is not the ultimate reality.*

*To Bodhisattvas, there are still the way to cessation, yet what they have realized is the truth of ultimate reality.*

The ninth chapter is the *Light Enlightenment Chapter*. The Buddha emitted light from under his feet, illuminating ten worlds of the east. He illuminated the worlds in the south, west and north; he also illuminated the worlds of the north east, north west, south east, south west, above and below. Every time he emitted light, Manjushri Bodhisattvas would come forth from the east, from the Golden World Of Unmoving Buddha in the east to pay homage to Shakyamuni Buddha and praise the Buddha. The light gradually expanded from ten worlds, to a hundred worlds, to a thousand worlds, to ten thousand worlds, to a hundred thousand worlds, to a million worlds, to a billion worlds, to ten billion worlds, and as far as to hundred billion worlds. Wherever the light shines upon, there will be the retinue of Manjushri Bodhisattvas that come forward with Manjushri Bodhisattva to see and praise the Buddha.

The sutra text of this chapter talks about the Buddha's karma of the mind. By reciting this chapter, our mind will gradually open up. Wherever light shines, our mind will go to that world. However far light travels, our mind can travel that far. Living beings who are blessed by the Buddha's light will eventually attain the resolve to wake up. Our minds are used to being selfish, it has become narrow minded and we cannot fathom the Buddha's mind that encompasses the numerous universes as many as the sands. Through this chapter, Manjushri Bodhisattva helped us to open our minds.